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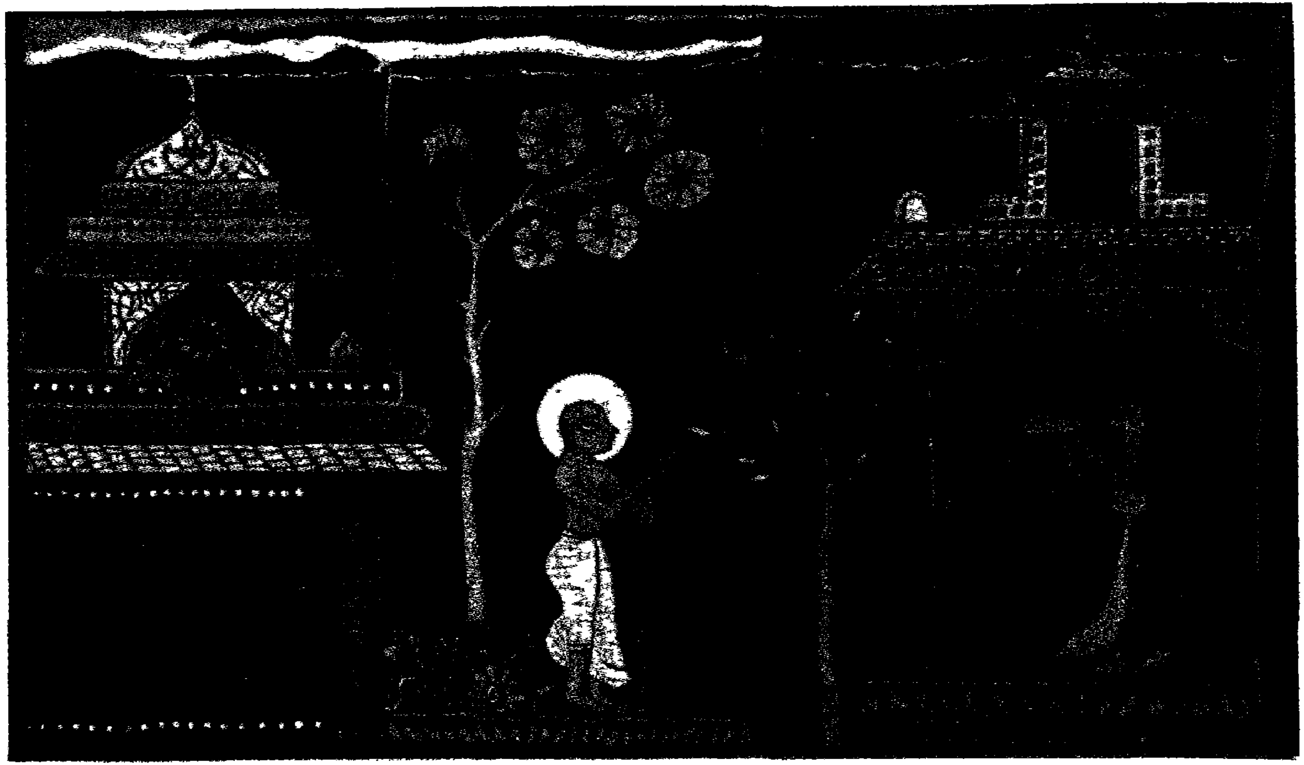
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Editor Ganesh Lalwani



Candana giving alms to Lord Mahavira

—*Ganesh Lalwani*

OURSELVES

svayam kṛtam karma yadātmanā purā
phalam tadīyam labhate śubhāśubham
parena dattam yadi labhyate sphutam
svayam kṛtam karma nirarthakam tadā
—*Bhāvanādvātṛmśat*

A being enjoys the good and bad effects of *karma* which he himself had done previously , were it possible for a being to experience the fruits of acts done by another person, well, one's own actions would then be fruitless

Elsewhere we are presenting the Jaina doctrine of *karma* in the words of Muni Gunaratnavijaya In fact, the law of *karma* is inexorable, as can be seen from his writing and this is admitted in almost all the systems of Indian philosophy It is supreme and ultimate

The series of births and rebirths are due to *karma* Why a man is reborn ? Because he has done some acts in this life as well as in the previous ones, the fruition of which he is to experience in the next Thus the doctrine of *karma* leads to the doctrine of rebirth and these two are peculiar to all systems of Indian philosophy

As births and rebirths depend upon *karma*, cessation of all *karma* leads to final liberation But on this point different systems have their own distinctive approaches Thus while according to the Jainas, though *karma* accounts for the finite, unhappy and embodied state of the soul, they do not maintain, like the Sankhyas, that the soul in its purity remains untouched by *karma* The Jaina view emphasizes that though the essential nature of the soul is not destroyed by *karma*, it is the soul that does *karma* and enjoys fruits thereof They also reject the Nyaya theory of an intervening God and hold that *karma* leads to its effect by itself, directly and automatically

According to the Jainas, the bondage of the soul is due to *bhāva* or emotional dispositions which are attended with *rati* (lust), *rāga* (attachment), *dveṣa* (aversion), and *moha* (stupefication) These four psychical emotions or *bhāva pratyayas* are generated by *mithyā darśana* (wrong belief), *avirati* (lack of self-restraint), *pramāda* (unmindfulness), *kaṣāya* (passions like anger, etc) and *yoga* (activities of mind, speech

and body), which are collectively called *bhāva karmas* A soul thus modified by its *bhāva pratyayas* and *bhāva karmas* becomes a prey of particles of matter which though foreign to its nature freely flow into it and corrupt it This generates the bondage of the soul or its unhappy encasement in a material body with all its limitations This is not effected by a God of which there is none in the Jaina view, but is due to the free inflow of particles of matter which are *dravya karma* Thus, with the Jainas, *karma* is not merely an ethical act, as it is with other systems, but more than that it stands, on the one hand, for the psychical feelings which are springs of our action (*bhāva karma*), and, on the other, for the actual material corpuscles which, as the result of the operation of *bhāva karma*, cling to the soul providing its corporeal frame In other words, *karma*, and not an abstraction called God, is the real Dispenser in Jaina view and hence the supreme importance of the *karma* theory

A discussion on how the particles of *karma*-matter unite with the soul which is all consciousness is beyond our scope here The union is peculiar, in-explicable and eternal, as eternal as the universe itself This means that the soul is and has been never free until its final liberation This liberation, however, is not an automatic process nor a gift from above, from a super-human, generous almighty, not even a *Tīrthankara* This has to be acquired by the individualistic effort of the soul on the lines indicated in the Jaina Scriptures In the process, a striving soul which is steadfast on the spiritual path uplifts itself stage by stage, sometimes covering two or three at a single effort, in all fourteen called *gunasthānas*, by putting up heroically with *parisahas* (obstacles), twenty-two in number, in the course of its ascent, till it attains the final state of liberation For the first time, so to say, the soul attains its 'original' state, though, interestingly enough, this original state it had never experienced in the past due to its eternal association with *karma* particles This is the peculiarity of the Jaina stand, sufficiently original, yet sufficiently rational, at no stage tied to the moorings of abstractions or myths

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time,
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwreck'd brother,
Seeing, shall take heart again

—Longfellow



Sri Atmaramji Maharaj

Virchand at the World Congress of Religions, Chicago, 1893

In 1964, the Jaina Community of India honoured itself by celebrating the birth centenary of Virchand Raghav Gandhi who as a regular delegate to the World Congress of Religions held in Chicago, U S A in 1893, represented Jainism and his great master Vijayanand Suri, popularly known as Atmaramji Maharaj Among others from India the same Congress was attended by Swami Vivekananda Now that the country may be celebrating the completion of 75 years of the meeting of that great assembly, we record our remembrance of it by quoting below a portion from the memorable speech by Virchand Gandhi delivered on this great occasion We are particularly proud to record that among the Indian religious ambassadors to this assembly, Virchand had the unique honour of having received the widest publicity and coverage in the American Press and not only was his speech at the World Congress largely applauded, but he



Virchand R Gandhi

took the opportunity to acquaint the American public outside it at Chicago, Boston, New York and Washington with the various religious currents flowing in India of which Jainism is decidedly the oldest

A BRIEF LIFE SKETCH

Born in Mahuva, a small town near Bhavnagar in Saurastra on August 25, 1864, Virchand took his B A degree as an Elphinstonian from the University of Bombay in 1884 and joined a Solicitor's firm But destiny had not earmarked him for the legal profession His field was service to the society at large and this chance came the same year when he was made honorary General Secretary of the Jain Association of India which was established in 1884 in Bombay with the object of bringing the Jainas of India nearer together and to organise them But the greatest moment of his life came when he set sail for the U S A as a delegate to the World Congress of Religions to represent Jainism This opportunity came in the following manner The actual invitation to attend the Congress was extended to Atmaramji Maharaj But since Atmaramji was a holy monk, an Acarya, it was not possible for him to go out of the country against the injunctions of religion and yet he would not like Jainism to go unrepresented At last the choice fell on no less a person than Virchand who was already well-known for his brilliance and knowledge of Jaina philosophy and religion Virchand aptly proved his worth

Virchand was not merely an able exponent of Jainism , he could freely roam over the vast arena of comparative religion Himself a polyglot, knowing as he did thoroughly as many as fourteen languages, he was vigorous and effective in speech and expression No wonder then that Virchand would make the greatest impression on his audience As a contemporary American wrote about him "A number of distinguished Hindu scholars, philosophers and religious teachers attended and addressed the Parliament, some of them taking rank with the highest of any race for learning, eloquence and piety But it is safe to say that no one of the oriental scholars was listened to with greater interest than was this young layman of the Jainas as he declared the Ethics and Philosophy of his people "

During his first visit Virchand stayed in the U S A for about two years, returning to India in 1895 At the pressing request from his western friends, he sailed for America for the second time in 1968,



Virchand Gandhi at the World Congress of Religions, Chicago, 1893
Also seen is Swami Vivekananda

this time covering some west European countries too in his itinerary During his visit to England he kept term at one of the Inns Court for qualifying himself for the Bar He was then called to Bar but Virchand was not destined to plead for mundane causes He visited a number of European countries where he carried the message of Jainism In 1898 Virchand returned to England, this time to prefer an Appeal to the Secretary of State for India in connection with the Satrunjaya Hills While in England, his health broke down but he could finish his job He returned to India on August 7, 1901 after an absence of about five years but within a few weeks of his coming back, he left this earthly abode at a rather premature age of thirtyseven

It may be worthy of mention that his illustrious Hindu contemporary and colleague at the World Congress Swami Vivekananda too passed away in 1902 at the premature age of thirtynine

Quoted below are some significant extracts from the speech of Virchand Gandhi at the World Congress in 1893

Jainism has two ways of looking at things—one called *dravyārthika-naya* and the other the *paryāyārthikanaya*. I shall illustrate the same. The production of a law is the production of something not previously existing, if we think of it from the latter point of view, i.e., as a *paryāya* or modification, while it is not the production of something not previously existing, if we look at it from the former point of view, i.e., as a *dravya* or substance. According to the *dravyārthikanaya* view the universe is without beginning and without end, but according to the *paryāyārthikanaya* view we have creation and destruction at every moment.

The Jaina canon may be divided into two parts: first, *śruta dharma* i.e., philosophy, and second, *cāritra dharma*, i.e., ethics.

The *śruta dharma* inquires into the nature of nine principles, six kinds of living beings and four states of existence. Of the nine principles, the first is soul. According to the Jaina view soul is that element which knows, thinks and feels. It is in fact the divine element in the living being. The Jaina thinks that the phenomena of knowledge, feeling, thinking and willing are conditioned on something, and that that something must be as real as anything can be. This soul is in a certain sense different from knowledge and in another sense identical with it. So far as one's knowledge is concerned, the soul is identical with it, but so far as some one else's knowledge is concerned it is different from it. The true nature of the soul is right knowledge, right faith and right conduct. The soul, so long as it is subject to transmigration, is undergoing evolution and involution.

The second principle is non-soul. It is not simply what we understand by matter, but is more than that. Matter is a term contrary to soul. But non-soul is its contradictory. Whatever is not soul is non-soul.

The rest of the nine principles are but the different states produced by the combination and separation of soul and non-soul. The third principle is merit: that on account of which a being is happy. The fourth principle is demerit: that on account of which a being suffers from misery. The fifth is the state which brings in merit and demerit. The sixth is *samvara*: that which stops the inflow of foreign energies. The seventh is destruction of actions. The eighth is bondage of soul, with actions. The ninth is total and permanent freedom of soul from all actions.

Substance is divided into the sentient beings, matter, *dharmāstikāya* (fulcrum of motion), *adharmāstikāya* (fulcrum of stability or rest), space and time Living beings are divided into six classes earth-body beings, water-body beings, fire-body beings, wind-body beings, vegetables and *trasas*, all of them except the last having one organ of sense, that of touch *Trasas* are again divided into four classes of beings , beings having two organs of sense, those of touch and of taste, such as tapeworms, leeches, etc , beings having three organs of sense, those of taste, touch and smell, such as ants, lice, etc , beings having four organs of sense, those of touch, taste, smell and sight, such as bees, scorpions, etc , beings having five organs of sense, those of touch, taste, smell, sight and hearing These last are human beings, animals, birds, men and gods All these living beings have four, five or six of the following capacities capacity of taking food, capacity of constructing body, capacity of constructing organs, capacity of respiration, capacity of speaking and capacity of thinking Beings having one organ of sense, that is, of touch, have the first five capacities, while those having five organs have all the six capacities

The Jaina canonical book treats very elaborately of the minute divisions of the living beings, and their prophets have, long before the discovery of the microscope, been able to tell how many organs of sense the minutest animalcule has

I shall now refer to the four states of existence They are *nāraka*, *tiryaka*, *manusya* and *deva* *Nāraka* is the lowest state of existence, that of being a denizen of hell , *tiryaka* is the next, that of having an earth-body, water-body, fire-body, wind-body, vegetable, of having two, three or four organs, animals and birds The third is *manuṣya*, of being a man , and the fourth is *deva*, that of being a denizen of the celestial world The highest state of existence is the Jaina *mokṣa*, the apotheosis in the sense that the mortal being by the destruction of all *karma* attains the highest spiritualism, and the soul being severed from all connection with matter regains its purest state and becomes divine

Having briefly stated the principal articles of Jaina belief, I come to the grand questions the answers to which are the objects of all religious inquiry and substance of all creeds

What is the origin of the universe ?

This involves the question of God Gautama, the Budhda, forbids inquiry into the beginning of things In the Brahmanical literature

bearing on the constitution of cosmos frequent reference is made to the days and nights of Brahma, the periods of *manvantara* and the periods of *pralaya* But the Jainas, leaving all symbolical expressions aside, distinctly reaffirm the view previously promulgated by the previous hierophants, that matter and soul are eternal and cannot be created You can affirm existence of a thing from one point of view, deny it from another and affirm both existence and non-existence with reference to it at different times If you should think of affirming both existence and non-existence at the same time from the same point of view, you must say that the thing cannot be spoken of Under certain circumstances, the affirmation of existence is not possible similarly, of non-existence and also of both

What is meant by these seven modes is that a thing should not be considered as existing everywhere at all times, in all ways, and in the form of everything It may exist in one place and not in another at one time It is not meant by these modes that there is no certainty or that we have to deal with probabilities only as some scholars have taught Even the great Vedantist Sankaracarya has possibly erred when he says that the Jainas are agnostics All that is implied is that every assertion which is true is true only under certain conditions of substance, space, time, etc

This is the great merit of the Jaina philosophy, that while other philosophers make absolute assertions, the Jaina looks at things *from all standpoints*, and adapts itself like a mighty ocean in which the sectarian rivers merge themselves What is God, then ? God, in the sense of an extra-cosmic personal creator, has no place in the Jaina philosophy It distinctly denies such creator as illogical and irrelevent in the general scheme of the universe But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God

The doctorine of the transmigration of soul, or the reincarnation, is another grand idea of the Jaina philosophy The companion doctrine of transmigration is the doctrine of *karma*

The Sanskrit word *karma* means action "With what measure ye mete, it shall be measured to you again" and "whatsoever a man soweth, that shall he also reap" are but the corollaries of that most intricate law of *karma* It solves the problem of the inequality and apparent injustice of the world

The *karma* in the Jaina philosophy is divided into eight classes Those which act as an impediment to the knowledge of truth, those which act as an impediment to the right insight of various sorts , those which give one pleasure or pain, and those which produce bewilderment The other four are related to one s span of life, body, caste and obstruction to natural energy These are so minutely dealt that a student of Jaina *karma* philosophy can trace any effect to a praticular *karma* No other Indian philosophy reads so beautifully and so clearly the doctrine of *karma* Persons who, by right faith, right knowledge and right conduct, destroy all *karma* and thus fully develop the nature of their soul reach the highest perfection, become divine and are called *Jinas* Those *Jinas* who, in every age, preach the law and establish the order, are called *Tirthankaras*

I now come to the Jaina ethics, which directs conduct to be so adapted as to insure the fullest development of the soul—the highest happiness, that is the goal of human conduct, which is the ultimate end of human action Jainism teaches to look upon all living beings as upon one-self What then is the mode of attaining the highest happiness ? The sacred books of the *Brāhmanas* prescribe devotion and *karma* The Vedanta indicates the path of knowledge as the means to the highest But Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances The five *mahāvratas* or great commandments for Jaina ascetics are

Not to kill, i e , to protect all life, not to lie, not to take that which is not given to abstain from sexual intercourse, to renounce all interest in worldly things, especially to call nothing one's own

AJATASATRU KUNIKA

(in the light of Jaina Agamas and Buddhist Tripitakas)

—from the previous issue—

MUNI NAGRAJ

His mother

Both traditions give different names for Kunika s mother According to the *Jātakas*, Kosala Devi was the daughter of Mahakosala, and the sister of Prasenajita, the king of Kosala [32] On the occasion of her marriage a village from the Kasi State was given as a dowry After Bimbisara's murder, Prasenajita took back that village There was a war and after the initial reverse Prasenajita was victorious Taking pity on Ajatasatru who was his sister's son, he spared him alive, concluded a treaty, gave his own daughter Vajira to him in marriage and returned the same village in dowry [33]

In *Samyutta Nikāya* Ajatasatru has been mentioned as a son of Prasenajita's sister and also as '*videhiputta*' [34] These names do not reconcile with each other Here Buddhaghosa has taken the meaning of '*videhi*' as *panditā*[35] and not as the 'princess of Videha kingdom' The fact is that Cellana (mentioned in the Jaina tradition), being a daughter of Cetaka, the chief of Vaisali Republic, was a *videhī* Prasenajita's sister Kosala Devi could be a step-mother of Ajatasatru According to the Tibetan tradition,[36] and the *Amitāyurdhyāna Sūtta*,[37] the name of Ajatasatru's mother was Videhi Vasavi as she was a princess of the Videha State [38] This interpretation of the use of the word '*videha*' is to be found in abundance elsewhere too Thus Lord Mahavira has been called *videhe*, *videhadinne*, *videhajachche* [39] Since Lord Mahavira was born in Videha, he was called *videhi* , as his mother was a princess of the

[32] *Jataka*, edited by Fausball, Vol III, p 121

[33] *Jataka Atthakatha*, No 249, 283

[34] *Samyutta Nikaya*, 3, 2, 4

[35] *vedehiputtoti vedehiti panditadhivacanam etam* panditthiyaputto ti atho —*Sanyuttanikaya Atthakatha*, Vol I, p 120

[36] Rockhill, *Life of Buddha*, p 63

[37] *S B E* Vol XLIX, p 166

[38] Rockhill, *Life of Buddha*, p 63

[39] *Kalpa Sutra*, 110

Videha kingdom, so he was *videhadattātmaja*, and being the noblest among the *videhis*, he has been called *videhajātya* [40]

The great poet Bhasa in his drama *Svapnavāsavadattā* has called king Udayana as *videhīputra*,[41] because his mother was a princess of Videha kingdom According to the Jaina tradition, Cellana (mother of Kunika) and Mrgavati, mother of Udayana, were real sisters, being the daughters of king Cetaka of Vaisali [42] Lord Mahavira's mother Trisala was the sister of king Cetaka [43] There the epithets, such as *videhadinnā*, or *videhiputra* are most natural and intelligible Even in the Jaina cannons, Kunika has been called as '*videhiputra*' [44] According to Rhys Davids king Bimbisara has two queens, one Kosala Devi, sister of king Prasenajita, and the other a Videha princess, and Ajatasatru was the son of the latter [45]

According to the *Atthakathā*, while the king Bimbisara was in prison in the hot-house, queen Kosala Devi waited upon him In the *Encyclopaedia of Buddhism*, the name of the waiting queen is stated as Khema and she is said to be the royal princess of Kosala kingdom [46] But this obviously appears to be an error Khema truly belonged to Madradesa [47] It seems that in place of Kosala Devi the name of Khema has been mentioned erroneously In the Tibetan tradition and the *Amitāyurdhyāna Sūtta*, the name of the waiting queen has been mentioned as Videhi Vasavi who was the daughter of Vaisali's Commander Sinha [48] Radha Kumud Mookerji writes that Videhi Vasavi can be recognised as Cellana [49] From these diversities in the Buddhist tradition nothing more is inferred than that Ajatasatru was the son of the princess of Videha and so he was called *videhīputra* It is not understandable why Acarya Buddhaghosa had been nourishing the wrong impression in interpreting the word '*videhī*' as *panditā* and Ajatasatru as the son of Kosala Devi, the princess of Kosala

[40] *S B E*, Vol XXII, p 256, Vasantakumar Chattopadhyaya, *Kalpa Sutra* (Bengali Edition), p 27

[41] *The Hindu Civilization* (Hindi Edition), p 198

[42] *Avasyaka Curni*, part II, p 164

[43] *Avasyaka Curni*, part I, p 254

[44] *Bhagavati Sutra*, *sataka* 7, *uddesaka* 9, p 576

[45] *Buddhist India*, p 3

[46] *Encyclopaedia of Buddhism*, p 316

[47] *Therigatha Atthakatha*, 139-43

[48] Rockhill, *Life of Buddha*, p 63

[49] *The Hindu Civilization* (Hindi Edition), p 183

Difference in nomenclatures

There is a difference regarding the name and title in both the traditions The Jainas have all through named him Kunika, while the Buddhists have called him Ajatasatru Even in the *Upanisads*[50] and *Purānas*[51] the name of Ajatasatru has been used Thus the factual position is that Kunika is the real name and Ajatasatru is an epithetic name Some times the title or the epithetic name enjoys more popularity than the real name Such as, Vardhamana was the original name and Mahavira an epithet, but, in practice, Mahavira has been more popular In the general history of India only the name of Ajatasatru is current The name of Ajatasatru Kunika is found engraved on an edict at the Mathura museum[52] In fact this appears to be his full name The word Ajatasatru Kunika should be used in the modern literary works, as this would be more expressive and correct

The word Ajatasatru is interpreted in two forms one interpretation is, *na jātah śatrurasya* one whose enemy is not even born,[53] and the other interpretation is, *ajāta api satruh*—(father's) enemy from even before birth[54] The latter interpretation is made by Acarya Buddhaghosa and it may in itself be quite consistent, but surely not natural Kunika was an exalted and brave king He conquered many unconquerable enemies Thus the epithetic title 'Ajatasatru' appears to be more expressive of his valour and glory rather than of a reproach The name Kunika is derived from the word 'kuni' which means a whit-low Kunika means, bearer of a whit-low[55] Acarya Hemchandra says

rūdhiravranāpi sa tasya kūnitā bhavedangulih
tatah sapāmsuramanaih so (a)bhyascīyala kunika[56]

In the *Āvaśyaka Cūrni*, Kunika has also been named Asoka Candra but it is rarely used[57]

[50] *Dialogues of the Buddha*, Vol II, p 78
[51] *Vayupurana*, chapter *99*, *sloka* 319 , *Matsyapurana*, chapter 27, *sloka* 9
[52] *Journal of Bihar and Orissa Research Society*, Vol V, part IV pp 550-51
[53] *Dialogues of the Buddha*, Vol II, p 78
[54] *Dighanikaya Atthakatha*, 1, 113
[55] Apte's *Sanskrit English Dictionary*, Vol 1, p 580
[56] *Trisastisalakapurusacaritra*, *parva* 10, *sarga 6*, *sloka* 309
[57] asogavana canda utti asogacanduttı namam ca se kantam
tattha ya kukku upicchenam kanamguli se viddha sukumalia
sa na paunati sa kuniga jata
tahe se dosa khvehim kantam namam kuniotti
—*Avasyaka Curni*, Vol II, p 187.

Mahasilakantaka Battle or victory over the Vajjis

A historical event from the life of Ajatasatru, according to the Jaina tenets, is Mahasilakantaka battle and in the Buddhist tradition this has been named as 'Victory over the Vajjis' Both traditions differ from each other regarding the cause, pattern and results of the battle, but both agree about the victory of Magadha over the Vaisali Republic Both Mahavira and Buddha were present at the time of this battle Both have answered questions concerning this war The description of this battle in both the traditions is most fascinating and expressive of the contemporary politics The Jaina version is prominently available in the *Bhagavatī Sūtra*, *Nirayavalikā Sūtra* and *Āvaśyaka Cūrnī* While the Buddhist description is available in the *Mahāparinivvāna Sutta* and *Dighanikāva* and its *Atthakathās*

Jaina version

After his father's death Kunika transferred his capital to Campanagari and sent for all his ten brothers, Kalikumara, etc He then divided the kingdom, army, wealth, etc into eleven parts and gave them their portion Kunika had two real brothers (sons of Cellana) named Halla and Vihalla King Srenika during his life-time gave them his two special things, the Secanaka elephant and a god-given eighteen strigned necklace [58]

Riding on his elephant Secanaka, Vihalla Kumara along with his harem party used to go every day to the banks of the Ganges for water-sports His enjoyments and lust gave rise to a talk in the town that Vihalla Kumara and not Kunika was really enjoying the grandeur of the kingdom These talks reached Kunika's queen, Padmavati She thought, "What is this royal dignity to me, if I do not have the Secanaka elephant and the divine necklace ?" She expressed her feelings to Kunika With her repeated entreaties Kunika was compelled to demand the elephant and the necklace from his brothers He called Halla and Vihalla and said, "Hand over the necklace and the elephant to me " They replied, "Our father has given these things exclusively to us How can we give them up ?" Kunika got enraged at this reply Halla and Vihalla, then carried the necklace, the elephant and the harem to their maternal grand-father Cetaka in Vaisali Kunika came to know about this He sent his emissary to king Cetaka and asked him to return

[58] It is said that the Secanaka elephant and the god-given necklace were equal in value to Srenika's whole kingdom Cf *Avasyaka Curni*, p 167

the necklace and the elephant along with Halla and Vihalla to Campanagri Cetaka said, 'The necklace and the elephant belong to Halla and Vihalla They have sought my asylum and I would not return them If my grand-son Kunika, the son of king Srenika and Cellana, would give half of his kingdom to Halla and Vihalla, I can manage to get him the necklace and the elephant " Kunika again sent his ambassador and said, "Halla and Vihalla have taken away the necklace and the elephant without my permission Both these things belong to our State, Magadha " Cetaka returned the ambassador with a negative reply The ambassador reported all the details to Kunika, who got enraged Out of excitement his lips started quivering, eyes reddened, and forehead wrinkled In anger he ordered the ambassador to go for the third time and said, ' I give you a written letter In this is written 'return the elephant and the necklace or get ready to fight' Proceed to Cetaka's assembly and kick his throne Deliver this letter into his hands with the edge of a spear-head The emissary complied Cetaka got angry with the contents of the letter and the etiquette of the emissary In agony he said to the ambassador, ' I am prepared for war Let Kunika come soon, I wait for him " Cetaka s aides caught hold of the ambassador by the neck and turned him out from the assembly Kunika heard all this from the ambassador He summoned his ten brothers Kalikumara, etc , and said to them, 'Go to your states and come back with your armies I shall fight with king Cetaka All the princes went to their states and came back accompanied by their own, each with three thousand elephants, three thousand horses, three thousand chariots and three crores of foot soldiers Kunika too provided his elephants, horses, chariots three thousand each and three crores of infantrymen Thus, Kunika with a great force of elephants, horses and chariots thirty-three thousand each and thirty-three crores of foot-soldiers came to Vaisali

King Cetaka too summoned his eighteen confederate republican kings of Kasi and Kosala, nine being the Mallakis and nine the Licchavis Seeking their advice he said to them, "Kunika, the son of Cellana, the queen of king Srenika, my grand-son, has come to fight for the necklace and the elephant Should we all fight with him or surrender to him ?" All the kings said, "Surrender not, we shall fight "

With this decision they all went to their respective kingdoms and each returned with his own three thousand elephants, three thousand horses, three thuosand chariots and three crores of foot-soldiers Cetaka himself got prepared with an equal number of his army Cetaka marched into the battle-field with 57,000 each of elephants, horses, chariots and 57 crores of foot-soldiers

King Cetaka was a devotee of Mahavira He had taken the twelve vows of a Jaina devotee In addition he had his own special vow, "I will not shoot more than one arrow a day" His arrow was an unfailing one, one which never missed the target On the first day of the fight, Kalikumara came as the commander-in-chief from Ajatasatru's side He put his forces in an 'eagle order' King Cetaka organised his army in a 'cart order' There was fierce fighting King Cetaka using his unfailing arrow, killed Kalikumara Similarly, every day each of the other nine brothers came forward as the chief commander and was killed by the unfailing arrow of king Cetaka

At that time Mahavira was present in Campa city Kali, etc, the ten queens—the mothers of the ten dead princes—asked Mahavira questions pertaining to the battle Mahavira told them the details of the death of princes, Kalikumara, etc The queens were so overwhelmed that they got initiated in his order [59]

Kunika fasted for three days He then worshipped the gods, Sakra and Camarendra They appeared With their help the first day's Mahasilakantaka battle was planned Kunika came to the battlefield well-protected with an impenetiable thunder-bolt-resistant armour made by Sakra so that Cetaka's unfailing arrow would not kill him

A fierce fight took place, even a stone, a straw or a feather hurled by Kunika's men struck upon Cetaka's army as a heavy rock In a day's battle eighty-four lac men were killed On the second day, there was a battle of chariots The automatic chariot made by god Camarendra wrought havoc with its hammer by moving about in the midst of the army throughout the day In a day ninety-six lac men were killed Cetaka, with the nine Mallakis and nine Licchavis, the eighteen republican kings of Kasi and Kosala, suffered defeat and king Kunika was victorious [60]

Destruction of the ramparts of Vaisali

After the defeat, king Cetaka retreated into his city and shut the gate of the rampart Kunika failed in breaking the rampart and laid a seize of the city One day there was an oracle "When *sramana*

[59] *Nirayavalika Sutra* with commentary, p 6(1)
[60] *Bhagavati Sutra*, *sataka* 7, *uddesaka* 9, *sutra* 301

Kulavalaka[61] will be enamoured by the prostitute Magadhika, king Asokacandia (Kunika) shall capture Vaisali city"[62] Kunika traced out Kulavalaka and also sent for Magadhika Magadhika disguised herself as a lady devotee and enamoured Kulavalaka with herself Kulavalaka in disguise of an astrologer, reached Vaisali city with great difficulty He came to know that the city was being protected under the influence of Munisuvrata Svami tope People asked him how the danger from the enemy could be averted Then he replied, "The enemy will not retreat from here unless this tope breaks" People began to dismantle the tope The army of Kunika retreated for a while because Kunika was so instructed previously by the astrologer When the people of Vaisali saw the army of Kunika retreating, they were convinced of the astrologer's prediction and hence they destroyed the whole tope As soon as the whole tope broke, Kunika abruptly attacked and destroyed the ramparts of Vaisali[63]

Halla and Vihalla ran away with the necklace and the elephant in order to escape from the enemy There was a hidden fire in the ditch of the rampart Secanaka elephant had known it with its clairvoyant knowledge It refused to proceed on when forced to go ahead it took Halla and Vihalla off and itself entered the fire It died and for its good deeds was reborn in the first heaven The god-gifted necklace was picked up by the gods Sasanadevi (goddess of the Jaina order) took Halla and Vihalla to Lord Mahavira, where they were initiated as monks in the Jaina order[64]

King Cetaka took to a lonely place and fasted unto death, attaining auspicious birth for his good thoughts[65]

Buddhist version

According to the Buddhist tradition, there was a mine of jewels in a mountain near a city on the Ganges[66] There was an agreement be-

[61] Saint Kulavalaka did his penance on the bank of a river Due to the influence of his penance, the river changed its course to some extent, hence he was called 'Kulavalaka'—*Uttaradhyayana Sutra*, Laxmiballabha's *Vrtti* (Gujrati Edition), Ahmedabad, 1935, part I, p 8

[62] *samane jaha kulavalaye magahiam ganiam ramissae raya asogacandae* vesalim nayarim gahissae —*Ibid*, p 10

[63] *Ibid*, p 11

[64] *Bharatesvara Bahubali Vrtti*, pp 100-101

[65] Acarya Bhiksu, *Bhiksu Grantha Ratnakara*, part II, p 88

[66] According to *Buddhacarya*, valuable perfumed goods were unloaded near the mountain, p 434

tween Ajatasatru and the Licchavis to share these jewels equally Ajatasatru went on postponing his attendance for the collection of his share The Licchavis alone used to take away all the jewels in Ajatasatru's absence Ajatasatru was thus deprived This happened so many times Ajatasatru was enraged and thought, "A fight against the Licchavi Republic is difficult as their blows never fail[67] But come what may, I will annihilate the great prosperity of the Vajjis I will destroy them " He sent for his Prime Minister Vassakara Brahmin and said, "Go to Lord Buddha, convey to him my intention and seek his advice Report back to me his reply "[68] At that time Lord Buddha was staying on the Grddhakuta hillock Vassakara came there and enquired about his good health on behalf of Ajatasatru and conveyed to him Ajatasatru's message Then Lord Buddha narrated seven unavoidable rules of the Vajjis

(1) Plenary gathering—i e , there is cent per cent attendance in their assembly meetings

(2) The Vajjis sit with complete unanimity in their council, they rise unanimously and act unitedly On the sounding of the clarion bugle, they attend the call even though they are engaged in taking meals or wearing ornaments or dressing themselves

(3) The Vajjis implement their decisions with complete unanimity They do not make unconstitutional things constitutional, nor do they transgress the constitution

(4) The Vajjis honour the old, revere them, respect and worship them

(5) The Vajjis do not violate the chastity of the noble ladies, nor do they compel noble girls to marry

(6) The Vaijjis have regards for places of worship outside or inside their town They do not disregard their decorum

(7) The Vajjis give religious protection to *Arhats* so that *Arhats* may continue coming to their town in future and those already present with them may live there comfortably

[67] *Dighanikaya Atthakatha (Sumangalavilasini)*, Part II, p 526 , B C Law, *Buddhaghosa*, p 111 , *The Hindu Civilisation*, p 187

[68] *Dighanikaya, Mahaparinivvana Sutta*, 2 3 16

So long as these seven unavoidable rules are observed they will prosper and suffer no loss."[69]

Dissension among the Vajjis

Vassakara again came to Ajatasatru and reported, "According to Buddha, the Vajjis are unconquerable but they can be won over with bribery and disunion." The King asked, "How to sow disunion?"

Vassakara said, "Tomorrow please mention about the Vajjis in the assembly. I shall speak in their favour and shall send a gift for the Vajjis. Punish me for this by expelling me out of your kingdom with a shaven head. I shall go saying I have built your ramparts defensive trenches, I know the weak points thereof. Call me not Vassakara if I fail to set you right soon."

The next day all that happened. These talks reached the Vajjis also. Some people said, "This is a fraud, let Vassakara not come across the Ganges." But many said, 'The event that has happened is very much in our favour. Ajatasatru used to take advice from Vassakara. He is intelligent. Why should we not make use of him? He is now an enemy of our enemy and therefore an honoured friend of ours." With this basic idea they appointed Vassakara as a Minister in the Republic. In a few days he became influential there. He started to create difference amongst the Vajjis. Many Licchavis used to assemble and Vassakara would take one of them aside and speak to him in confidence.

"Do you till fields?"
"Yes, I do"
"By yoking a pair of bullocks?"
"Yes, by yoking a pair of bullocks."

Another Licchavi would take the above-mentioned Licchavi into seclusion and ask, "What did the Prime Minister say?" He would repeat the whole thing, but the other Licchavi would not believe that the Prime Minister might have indulged in such an ordinary talk. He would severe his relation with him saying, "You do not trust me, you are not telling the truth." Sometime Vassakara would ask another Licchavi, "What vegetables were cooked in your house?" The same thing would occur again. He would say to some Licchavi in seclusion, "You are very poor." To some Licchavi he would say, "You are very

[69] *Ibid*

timid " On being asked who told him so, he would reply, "Such and such Licchavi has spoken so'

Within a few days there developed so much of distrust and dissension among the Licchavis, that when Vassakara arranged to sound the clarion for the assembly, not a single Licchavi would turn up Thus he became sure that it was now very easy to conquer the Vajjis He secretly invited Ajatasatru for an attack Ajatasatru set out with his army A bugle blew in Vaisali, "Come on , let us go and prevent the enemy from crossing the Ganges" None turned up Another bugle was sounded, "Come on, let us not allow the enemy to enter the city and close the gates to check the enemy" None came forward on hearing the bugle, but ironically they would say, "We are poor, we are coward, how can we fight ? Those who are rich and brave shall fight" Ajatasatru entered the city through the open gates, ruined Vaisali and returned [70]

According to the *Mahāparinivvāna Sūtta*, the two Prime Ministers of Ajatasatru, Sunidha and Vassakara founded Pataliputra city on the banks of the Ganges for protection from the Vajjis When it was being built, Buddha also came there by chance and dined there on the invitation of Sunidha and Vassakara He praised Pataliputra when there was a talk about it and gave three causes of its ruin,—fire, water and mutual dissension According to Buddha, Sunidha and Vassakara founded the city in consultation with '*travastrimśa gods*

Comments

Both traditions in their own ways have given full details of the conquest of Licchavi Republic and destruction of Vaisali The reasons and the pattern of war are completely different in the two traditions The Jaina tradition depicts Cetaka as the head of the Licchavis The Buddhist tradition puts only the 'Vajji Sangha' (Licchavi Republic) as the opponent Certain references in the Jaina tradition, such as the armies of Kunika and Cetaka being thirty-three crores and fifty-seven crores in number respectively, the help from Sakra and Asurendra gods, one crore and eighty lac army casualties in only two days of war, the oracle in regard to Kulavalaka, the defeat of the Licchavis by the destruction of the tope, etc , appear to be exaggerations The description in the Buddhist tradition appears to be simpler, yet more comprehensive In the one there is a mention of the jewel-mine as the cause of the battle

[70] *Dighanikaya Atthakatha*, Part II, p 523

while in the other the precious divine necklace is stated to be the reason for this war There is thus a virtual similarity The arrow of Cetaka has been described as an unfailing one in the Jaina tradition The narration about it in the Buddhist tradition that none of their (*Vajjiganas*) strokes failed is again indicative of a similarity

The Jaina tradition attributes the defence of the city to the influence of the tope Buddha says, "So long as the Vajjis respect the topes inside and outside the City they will prosper and suffer no harm"

The Buddhist tradition does not give so systematic an account of the belligerants as the Jaina tradition has provided The Buddhist tradition does not even casually refer to Cetaka, nine Mallakis, and nine Licchavis and the eighteen Republican kings Both traditions acknowledge the use of manoeuvring for the conquest of the Vaisali

According to the Jaina tradition, the battle is stated to have been fought in two parts

1 An open battle for a fortnight

2 Destruction of the ramparts

The latter event seems to have taken considerable time According to Radha Kumud Mookerji,[71] this period can be taken as a minimum of 16 years According to the Buddhist tradition, Vassakara stayed in Vaisali for three years, and sowed dissensions and disunity among the Licchavis All this shows that the Buddhist tradition gives merely the posterior description of the war

Kunika's queens and sons

The names of the three queens of Kunika are given in the Jaina tradition as Padmavati,[72] Dharini[73] and Subhadra[74] According to the *Āvaśyaka Cūrni*, Kunika married eight princesses[75], but no cate-

[71] *The Hindu Civilisation* (Hindi edition), p 189

[72] *tassanam kuniyassa ranno padmavati namam devi —Nirayavalika Sutra* (Ed by P L Vidya), p 4

[73] *tassanam kuniyassa ranno dharini namam devi —Aupapatika Sutra (satika), sutra* 7, p 22

[74] *Ibid*, *sutra* 33, p 144

[75] *Avasyaka Curni*, Vol II, p 167

gorical mention is made therein about them The name of Kunika's queen given in the Buddhist tradition is Vajira She was the daughter of King Prasenajita of Kosala The name of Kunika's son given in the Jaina tradition is Udayi while in the Buddhist tradition it is stated to be Udayibhadra The Jaina tradition states him to be born of queen Padmavati while in Buddhist tradition he is said to be the son of Queen Vajira but there arises a contradiction about his being the son of Vajira for according to the Buddhist tradition, Udayibhadra was born on the day king Srenika died,[76] while the marriage of Vajira with Kunika took place after the death of king Srenika [77]

Death of Kunika

Ajatasatru Kunika's death is narrated differently in the two traditions The Jaina tradition states Kunika asked Mahavira, "Where are the monarchs (*Cakravartis*) born after death?" The answer was, "The man dying as a *Cakravarti* is reborn in the seventh hell "

"Where shall I go after death ?"
"You will go to the sixth hell "
"Am I not a *Cakravarti*?"
"No, you are not "

This made Kunika ambitious of becoming a *Cakravarti* He got fourteen artificial jewels constructed He set out for a universal victory A god stopped him in Timisra cave and said, "Only a monarch (*Cakravarti*) can enter this cave and twelve monarchs (*Cakravartis*) have already done so " Kunika said, "I am the thirteenth *Cakravarti* " The god got angry on this impossibility and he burnt Kunika to death then and there [78] The Buddhist tradition states that Kunika was killed by his son Udayibhadra out of ambition for the throne [79]

Both the traditions are unanimous about Kunika going to hell after death The name of the hell mentioned in the Jaina tradition is Tamahprabha whereas in the Buddhist tradition it is called Lohakumbhiya hell [80] Jainism holds that there are seven hells in all,[81] while

[76] Acarya Buddhaghosa, *Sumangalavilasini*, Part I, p 137
[77] *Jataka Atthakatha*, Part IV, p 343 , *Encyclopaedia of Buddhism*, p 317
[78] *Sthananga Sutra Vrtti* , *Avasyaka Curni*, Vol I, pp 176-177
[79] *Mahavansa*, 4-1
[80] *Dighanikaya Atthakatha*, Part I, pp 237-38
[81] Ratnaprabha, Sarkaraprabha, Valuprabha, Pankaprabha, Dhumaprabha, Tamahprabha, Mahatamahpraha (Tamahtamahprabha) —*Bhagavati Sutra*, *sataka* 1, *uddesaka* 5

Buddhism numbers them to be eight[82] According to the Buddhist tradition, Ajatasatru, after passing several transmigrations would attain salvation in the life of Vijitavi Buddha Narrations about Kunika's previous births too are available in both the traditions,[83] and their details differ but on basic considerations these have interesting similarities

[82] Sanjiva, Kalasutta Sanghata Jalaraurava, Dhumaraurava Mahavici, Tapana Patapana —*Jataka Atthakatha*, Part V, pp 266 271 In *Divyavadana* in place of Jalaraurava we find Raurava and in place of Dhumaraurava we find Maharaurava (67) In *Sanyutta Nikaya Anguttara Nikaya and Suttanipata* the names of the ten hells are given as Avvuda Niravvuda, Avava, Atata, Ahaha, Kumuda Sogandhika Uppala, Pundarika, Paduma (*Sanyutta Nikaya*, 6 1 10 *Anguttara Nikaya (PTS)*, Part V, p 172, *Suttanipata Mahavagga, Kokaliya Sutta* 3 56) According to the commentator, these are not the names of the hells but are the scales of the periods of living in the hells In the Jaina *Agamas* also such time scales have been given (See *Bhagavati Sutra, sataka* 6, *uddesaka* 7) In the Buddhist literature another list of five hells is given (*Cf Majjhima Nikaya, Devaduta Sutta*) In Jatakas some other names are given, e g, Lohakumbhi, *Niraya*, etc (*Jataka Atthakatha*, Part III, p 22, Part V, p 269, *Suttanipata Atthakatha*, Part I, p 59)

[83] *Dictionary of Pali Proper Names*, Vol I, p 35 For Jaina description see *Nirayavalika Sutra*, with Ghasilall Maharaja's *Sundarabodhini Tika*, pp 129-133 and for Buddhist description see *Jataka Atthakatha*, Sankicha Jataka, No 530

SHORT STORY

CANDANA

PURAN CHAND SAMSOOKHA

In those days, two thousand five hundred years ago, in northern India there was a great town called Kausambi

Proceeding through the main street of the great town of Kausambi, a *sramana*, tall fair, broad-chested and bare, goes with quiet steps to every house on either side and begs for food, and returning therefrom with empty hands without accepting any alms His face radiates a light of infinite peace and immeasurable compassion and his mortified flesh is aglow with the fire of austerities Walking or standing, he betrays not the least sign of disquiet for his failure to obtain alms

Day after day, this great ascetic roams through the street of Kausambi in search of alms, but accepting nowhere, repairs to a grove on the out-skirts of the town, and peacefully enters into spiritual contemplation

Who is this great ascetic ? Why is it that he comes out every day in quest of alms and returns without accepting it ?

He is *śramana* Mahavira The period of his spiritual self-discipline has not yet come to an end—he has not attained to *kevala jñāna* and commenced preaching. Resolved to achieve a perfect development of

his soul, he has been wandering from village to village, from town to town, from province to province, working out his karma by severe austerities

Stories about this ascetic with a glowing body spreads everywhere in Kausambi All the inhabitants of the town become alarmed and concerned King Satanika's queen-consort, Mrgavati, of matchless beauty and lotus fragrance, also hears this news and is struck with horror She has it proclaimed in the town that the mistress of every house must prepare various kinds of foods and be ready to offer them to the ascetic and she herself, ordering royal dishes of diverse delicacies , waits to break the fast of the ascetic with her own hands But in vain goes all this preparation Day after day the ascetic returns without accepting food anywhere

The great town of Campa, the capital of Anga, is very ancient and prosperous Its wide thoroughfares, adorned with rows of shops, which are full of varieties of tempting commodities, attract customers from far and wide All the four sides of the town resound with the hum of the merchants, hailing from far and near Local traders with their huge ships laden with various merchandise sail through the great river Ganges to different countries on the other side of the ocean for the sake of commerce Under the benign rule of king Dadhivahana, the people live a happy and carefree life, engaged in their own vocations All of a sudden tidings reach the town of Campa that Satanika the king of Kausambi, is coming to attack it with an immense army The main entrance to the town is at once closed King Dadhivahana collects as large an army as he could and prepares to withstand this unexpected invasion But he is defeated and killed in the battle Under Satanika's order the inner apartments of the palace of Campa are sacked when a soldier of Kausambi is about to carry away the queen Dharini and the princess Vasumati Dharini escapes from the humiliation by commiting suicide but the soldier catches hold of Vasumati and takes her to Kasaumbi

At a cross-road of Kausambi the soldier sells Vasumati to a rich merchant, named Dhanavaha, who brings her to his house as a slave girl But charmed with Vasumati's beauty and modesty, the merchant rears her as his own daughter and calls her Candana

Once the merchant goes to another place for three days on a piece of business Taking advantage of his absence, his wife shaves Candana's head, chains her feet, confines her in a dark road-side cell on the lowest floor of the house and goes away to her father's place

The merchant returns on the fourth day Not finding his wife and Candana in the house, he enquires of the house-maids about them and is told that his wife has gone to her father's place, but none of the house-maids dares give him any news of Candana After much enquiry, he learns from an old house-maid that Candana is confined in a dark cell on the lowest floor of the house He is greatly distressed to see her plight He wishes to give some food to Candana, who looks worn with three days' fast, but finds nothing in the house except some boiled pulse, prepared for the servants He gives some of them on a winnow to Candana to eat and goes to fetch a black-smith to get her chains unfastened

On that day Lord Mahavira passes through that very street in search of alms Candana sees him from her road-side cell and is beside herself with joy Wishing to give him some food, she begs him to accept her boiled pulse Mahavira sees her and holds out his hand to take the food, but the very next moment he withdraws it and turns back to go His non-acceptance of the food greatly troubles her All her sense of persecution, insult, sorrow and pain, suppressed in her so long, rends her heart and bursts out She exclaims, "O Lord, you too are averse to this unfortunate woman !" Tears stream down her cheeks Attracted by her cry Lord Mahavira looks at her again and approaching her with quiet steps, accepts the boiled pulses from her hands and breaks his long fast [1] The heavens ring out with music and the gods shower gems upon earth

In a moment this news spreads on all sides The queen Mrgavati comes to the merchants' house to see this fortunate slave girl and on learning who she is, takes her to her own palace

Some time after this event when Lord Mahavira attains *kevala-jnāna* Candana receives her initiation at his hands and is placed at the head of the order of nuns Supreme among the nuns, she practises the pure discipline of the order for several years and attains spiritual freedom

Reprinted from Puranchand Samsookha Abhinandan Granth

[1] Mahavira had taken a vow that he would not break his fast unless and until a princess in chains and in tears and fasting for three days, would offer him boiled pulse on a winnow He proceeded to accept the offer, but since Candana had no tears in her eyes, he retraced his steps Afterwards when he saw her crying he accepted it In Jaina terminology this kind of vow is called '*abhigraha*'

Acarya Vijaya Premasurisvara and His Contribution to Karmavada

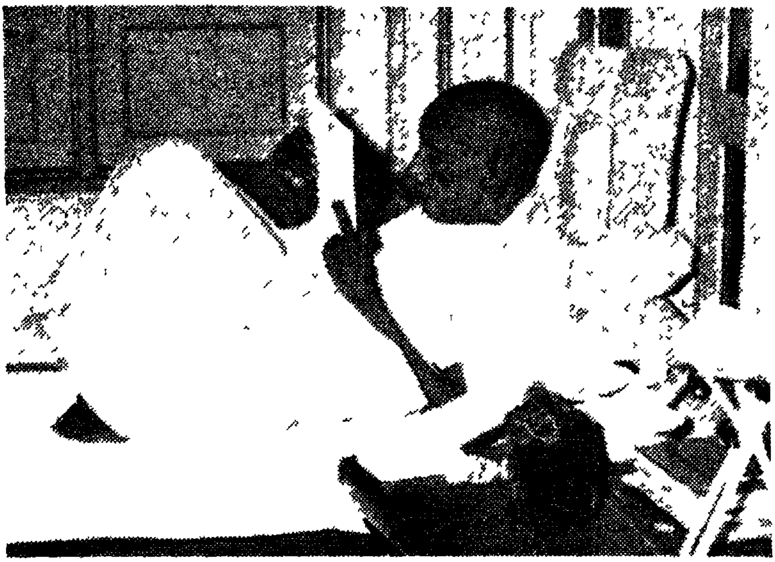
MUNI GUNARATNAVIJAYA

[*Acarya Premasurisvara Maharaj who breathed his last on 22nd May, 1968, dedicated his life to propound the karma doctrine He organised a vast scheme to produce descriptive literature on the combination and annihilation of karma extending to four lakh verses in Sanskrit, to be published in seventeen volumes Below we give a short life-sketch of the late Acarya along with a gist of his celebrated karma doctrine as written by one of his disciples and associates in this great scheme* —Editor]

Acarya Vijaya Premasurisvara Maharaj was born at Nandia a small village in Sirohi District in Rajasthan on the full-moon night of Phalguna of Vikrama Samvat 1940 (A D 1884) Premchand was the name given to the new born child The name of his father was Bhagavan and that of his mother Kankubai They were the followers of Jainism

Premchand was of sharp intellect and religious bent of mind At that time there was no school in his village and so he received his primary education from a private tutor Thereafter he went to Vyara in the Surat District and got himself employed in some business But this life was not destined for him So he was fed up shortly with the mundane life and resolved to renounce the world to become a Jaina monk And this he did at the first opportunity At the age of sixteen he left his home and walked on foot thirtysix miles to go to Surat From there he went to Siddhagiri (Palitana) by train There he met Sri Danavijaya Maharaj, a disciple in the line of Sri Atmaramji Maharaj Premchand was initiated to Jaina monkhood along with four others at Palitana in the year 1901 A D From hence Premchand was known as Premavijaya

In those days Sanskrit scholars were scarcely found in Gujarat So he had to work hard for mastering the language But in a short time by his perseverance he was able to master the language



The Acarya (85) checking a press copy

In Sanskrit he wrote *Sankram Karanam* in two parts containing four hundred pages in which he made very lucid exposition of the transformation of the *karmas* Then he wrote a small but excellent book named *Karmasiddhi* in which the existence of *karmas* was proved logically and authoritatively with the support of excerpts from many ancient works He compiled the *Mārganādvāra* a voluminous work on Jainology defining *Mārganās* and other technical words He edited *Karmaprakrti* by Sivasarmasurisvara Maharaj with the vast commentary of Malayagiri, Acarya Haribhadrasuri's *Saddarsanasamuccaya* with a very learned and lucid commentary by Gunaratnasuri and other several Sanskrit and Prakrit works on *karma* doctrine Acarya Danasurisvara Maharaj was pleased with his deep knowledge and self-mortification and bestowed upon him the title of *Siddhānta Mahodadhi* (Ocean of Principles) in 1935 and made him an Acarya

Premasurisvara s life was dedicated to the service of Jainism He travelled more than thirty thousand miles on foot preaching the importance of right conduct and initiated more than three hundred disciples Some of his disciples like Ramacandrasurisvara, Bhadrankarvijaya, Bhanuvijaya are well-known all over India

Premasurisvara Maharaj had the power of inspiring his disciples to high thinking and plain living He employed some of them in the

research work that would be published in seventeen volumes containing about four lakh verses in Sanskrit Out of these *Khavagasedhi* and *Thiibandho*, each approximately exceeding over twenty thousand verses, were prepared in the year 1966 The publication of these volumes was celebrated in October in that year In recognition of the monumental nature of these works, they were carried on the elephant s back in a long procession like the great *Siddha-Hema* of Acarya Hemacandra Suri It is worthy of mention that Acarya Premsurisvara Maharaj always used to go through the press copies of this great research work personally and revise them even at an advanced age of eightyfive

* * *

Soul is the only entity which travels from birth to birth since times immemorial and it will continue its journey till the acquisition of the final goal, i e final emancipation Atheists reject this principle They argue that if soul would be a traveller, it should have to recollect the incidents which had happened before this birth, but we do not find any man who remembers incidents of his previous life So soul is nothing but energy coming out from the comixutre of five elements, earth, water, fire, air and sky That this is not a correct view is being increasingly established by recent researches in parapsychology Innumerable cases have already been detected where a man distinctly remembers his previous birth and gives evidence in support of it These should disprove the atheistic view that soul is a chance traveller and no more than that All Indian philosophers are at one in their belief that the soul is an eternal entity

All souls are possessed of infinite knowledge infinite perception infinite power and infinite happiness Now a query arises,—If the soul possesses the said attributes, why one is an eminent scientist while another a dunce, one can perceive objects from a vast distance while another is a blind one, one is born with a silver spoon in his mouth and another a pauper, one is robust and handsome physically while another is weak, feeble and ugly? It is not a satisfactory answer that they are born of different parents, because twins born of the same parents at the same time can also be distinguished Some thinkers try to answer that Almighty God creates living beings with different endowments But this would make the Almighty God appear partial and discriminating and so this sort of answer is worse than none

Jainism solves this problem by teaching that God is not a creator of the world It propounds that *karma* is the real cause of the above-mentioned oddities of the living beings That the importance of *karma*

has been recognised by the Jaina Savants as the determinant of the course of the *Jiva* can be supported by a few citations as follows

(1) *ātmatvenāviśiṣṭasya vaicitryān tasya yadvaśāt*
narādirūpam taccitram adrstam karmasanjñitam

—*Sāstravārtā Samuccaya* by Acarya Haribhadrasuri

Individual embodied souls are the same from the point of view of soulness, but the main reason due to which various diversities such as that of form of men, beast, denizens of heavens and inhabitants of hells, occur is a multiform *adrṣta* which is designated as *karma*

(2) *jo tullasahananam phale viseṣo na so vinā heum*
kajjattanao govama ghadovva heu ya se kammam

—*Viśeṣāvaśyaka Bhāsya* by Jinadasagani Ksamasramana

O Gautama ! That difference which exists in the fructification in the case of those who have equal means is not without a cause (*hetu*), since it is a deed (*kārya*) as in the case with a pitcher That cause is *karma*

(3) *yeṣām bhrūbhangamātrena bhājyante parvatā api*
tairaho karmavaisamye bhūpairbhikṣāpi nāpyate
jāti cāturyachhinnopi karmanyābhyudavāvahe
kṣanādranko'pi rājā syāt chatrāchannadiagantara

—*Karmavipākacintanāṣtakam* by Yasovijaya

It is a wonder that those kings with the angry contraction of whose eye-brows even mountains break failed to get even a humble meal in beggary when the operations of their *karma* come into force

When the series of fortunate *karmas* come into force even a pauper who is devoid of noble birth and intellectual equipment becomes an emperor under whose royal umbrella all the quarters receive protection

(4) *vyāpāramātrāt phaladam nisphalam mahato'vāpi ca*
ato yat karma tad daivam citra jñeyam hitāhitam

—*Yogabindu* by Acharya Haribhadrasuri

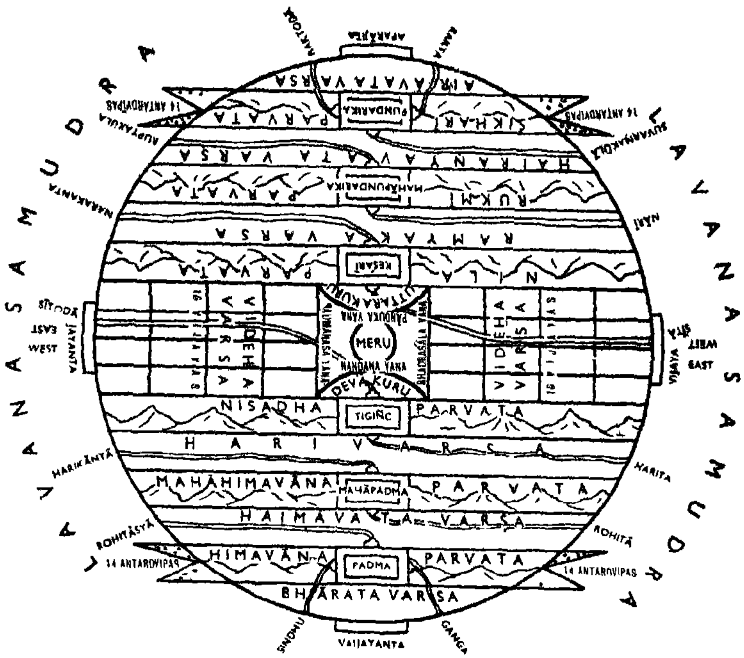
That which is fruitful even with a small fractional action and that which is fruitless even if heaven and earth are moved is karma which should be known to be a multiform fate conferring benefits or non-benefits

To substantiate the oddities of the world most of the founders of religions have accepted the doctrine of *karma* by different names, e g , Vedanta School asserts *avidyā*, Sankhya School narrates *prakṛti*, Buddhism states *vasanā*, Nyaya and Vaisesika Schools enunciate *adṛṣta* In western countries also through implication the same principle of *karma* is everywhere accepted But these schools have not gone deep into details with regard to *karma* theory, while the Jaina school has fully explained the major minor, and sub-minor characteristics of *karma*, causes of *karma*, annihilation of *karma*, etc

Soul is a conscious entity, while *karma* is a matter or substance and non-sentient Embodied soul is closely associated with *karma* from time immemorial The causes of the association of soul with *karma* are four in number (1) wrong confidence (*mithyātva*) (2) lack of self-control (*avirati*), (3) passions (*kasājas*) and (4) activities of mind, speech and body (*yoga*)

By dint of these causes the embodied soul associates with the material substance named *kārmanavarganā* which pervades throughout the universe Not even an infinitesimal fraction of space is devoid of *kārmana-varganā* but this *karmanavarganā* is invisible to our eyes Now when the *kārmanavaraganā* is joined with soul it is called *karma* in Jainology At the very time of this subtle association nature, period, intensity and mass of *karma* spring up in the combined *kārmanavaraganā* The *karma* can be annihilated by the external and internal austerities (*bahya abhyantara tapa*) When all *karma* is exhausted, the soul acquires final emancipation and manifests infinite knoweldge, infinte perception, infinite power, and infinite happiness which were suppressed by *karma* Thus Jainism gives every emboided individual soul an opportunity of being raised to the position of absolute liberation

There are several ancient works on the combination of soul with *kārmanavarganā* *Karmaprakṛti*, *Bandhāstaka*, *Kaṣāyaprābhṛta*, *Pañca-sangraha* and six *Karmagranthas*, etc were written by *Svetāmbara* authors, while *Dhavalā*, *Jayadhavalā*, *Mahādhavalā*, *Labdhisāra*, *Ksapanasāra*, etc were compiled by *Digambara* authors



Jambu-dvipa

A JAINA VIEW OF COSMOS

—a Comparative Study—

(*from the previous issue*)

KASTUR CHAND LALWANI

13 The geography of Jambu-dvipa (*Jambuddiva*)

Jambu-dvipa is located at the centre of the Central Sphere. It is so-called because of the abundance of the black-berry trees. Then there are the seas and islands already noted. Jambu-dvipa is the most important to us for another reason, viz., that it is that area in space where we exist. It may be that it is a weakness of the human nature to consider one's own abode as the central of all things, Jambu-dvipa being no exception. But now with scientific developments that have facilitated geographical exploration, our knowledge of our own abode, the earth,

its surface at least, is very thorough It is simply interesting to note how people in ancient times had viewed it when communication was pretty difficult But it has been the curiosity of the human mind in all ages and countries to know his abode with whatever equipment is handy to him In this connection the interested reader may look for Ptolemy's map of the same printed in McCrindle's *Ancient India*, Calcutta, 1927 In the Indian continent, however, there were current alternative views According to the author of the *Viṣṇupurāna*, to the south of Sumeru, there are three mountains, Himavana, Hemakuta and Nisadha and to the north another group of three, viz, Nila, Sveta and Srngi Jambu-dvipa is thus divided into seven parts called Bharatavarsa, Kimpurusa, Harivarsa, Ilabrta, Ramyaka, Hiranmaya and Uttarakuru According to the same authority, Bharatavarsa is the holiest of all (*srestha-bhūmi*) because its soil is congenial to spiritual ascent through effort (*karma-bhūmi*) Here one has the time cycle, *kṛta, tretā, dvāpara* and *kali* (cf the *utsarpini* and *avasarpini* of the Jainas) indicating the measure of spiritual activity but more than that in the holiest of all holy lands, the flow of mystics which has elsewhere gone dry, continues unabated to this day The Jaina view has some striking similarity with the view mentioned in the *Viṣṇupurāna*, though it may be difficult to say as to which of these two is really prior to the other

According to the Jaina view at the centre of the Jambu-dvipa there is the Meru mountain Jambu-dvipa is divided into seven zones (*kṣetras*) viz Bharatavarsa Haimavatavarsa Harivarsa, Videhavarsa, Ramyakavarsa, Hairanyavatavarsa and Airavatavarsa, demarcated by six world mountains running from the east to the west, viz, Himavana, Mahahimavana, Nisadha, Nila, Rukmi and Sikhari The Meru Mountain is to the north of all the *varṣas*, i e, to the left hand side if one is to face the rising sun

Turning further to the details of the geography of this sphere, the central of the seven *kṣetras*, viz, Videhavarsa or Mahavideha or simply Videha is divided into Purva-Videha which is east of the Mount Meru and Avara-Videha which is to its west It is again subdivided into Vijayas sixteen in Purva and sixteen in Avara Videha To the south and to the north of Mount Meru are Devakuru and Uttarakuru The abundance of the black-berry tree is particularly to be noted in Uttarakuru from which the whole island derives its name as above In the centre of world-mountains are long lakes from which originate the large river systems From the lakes of the Himavana and the Sikhari there flow three rivers each—into Bharata the Ganga in the east, the Sindhu in the west and northward into Haimavatavarsa, the Rohitasya , into

Airavatavarsa the Rakta in the east, the Raktoda in the west and northward into Hairanyavatavarsa, the Suvarnakula From the remaining lakes spring two rivers each to flow southward and northward All these fall into the Lavana Samudra Each of the two rivers in Bharatavarsa and Airavatavarsa has five tributaries Thus the tributaries of the Ganga are the Yamuna, the Sarayu, the Adi, the Kosi and the Mahi and those of the Sindhu are the Satadru, the Vitasta, the Vipasa, the Iravati and the Candrabhaga The Sita and the Sitoda rivers in Mahavideha have three tributaries each which spring from lakes on the slopes of the southern and northern world-mountains On the slopes of Mount Meru we have four forests

Of the world-mountains, Himavana and Sikhari extend beyond the land into the Lavana Samudra in both directions On these projections we have fourteen Antardvipas totalling fifty-six Strangely shaped beings live in these Antardvipas

According to Schubring, the conception of the circular-shaped Jambu-dvipa is obviously due to that segment of Bharatavarsa which is the Indian Peninsula while the conception of the Antardvipas goes back to an ancient knowledge of Indo-China and Malacca Peninsula which was systematically enlarged later on Whatever that may be the most interesting thing about this ancient notion is that it seeks to establish a nice symmetry in the whole geographical structure The names of Haimavatavarsa and Hairanyavatavarsa seem to signify the existence of gold in these *ksetras*

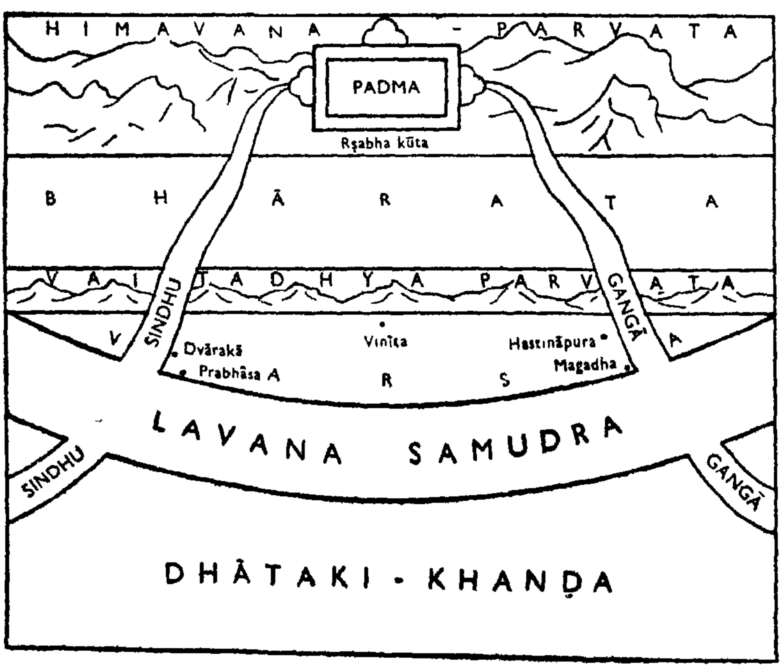
The Jambu-dvipa is surrounded on all sides by an enclosure with numerous window-like openings In the four main directions the enclosure is breached by a gate each The rivers Sita and Sitoda fall into the eastern and western gates, since they form the entrance leading to the Lavana Samudra

In Dhatakikhanda, the number of Merus, *ksetras* and world-mountains are twice that of Jambu-dvipa In Puskara-dvipa the number of Merus, *ksetras* and world-mountains are the same as that of Dhatakikhanda On this island, the Manusottara-parvata demarcates the end of human habitation. It is situated in the centre of the island dividing the island into two equal parts Thus the abode of human beings are these two and half islands Beyond the Manusottara-parvata there is no time nor the atmospheric phenomena of lightning, thunder, rain, fire, metals in the womb of the earth, lakes, etc

Of the thirty-five *kṣetras* (7+14+14) of the two and half islands, only fifteen are *karma-bhūmis*, i e where *Tīrthankaras* are born to preach

the Law and the rest consitute *akarma-bhūmi* or simply *bhoga-bhūmi*. These are five Bharatavarsas, five Airavatavarsas and five Videhas. Human beings are divided into two classes: the *Āryas* and the *Mlecchas*. A six-fold division of the *Āryas* is also given according to the *kṣetra* (region), *jāti* (breed), *kula* (caste), *karma* (deed), *bhāṣā* (speech) and *śilpa* (industry). The Sakas, the Yavanas, the Kambojas, the Savaras, etc., are designated as the Mlecchas. The inhabitants of the Antardvipas as already stated are strangley-shaped beings.

Bharatavarsa is located in the southern part of the Jambu-dvipa and is called after the name of the King Bharata, son of Rsabha, the first *Tirthankara*. As already said, it is like a crescent in shape, bounded in the north by the Himavana Mountain and other three sides by the Lavana samudra. Its length north to south is 526 *yojanas* 6 *kalās* and east-to-west 14471 *yojanas* 6 *kalās*, area 5380681 *yojanas* 17 *kalās* 17 *bikalās*. Mention has already been made about its rivers, the Ganga and the Sindhu. At the centre of Bharatavarsa there stands the Baitadhya Mountain dividing the country into two halves, Uttara Bharata and Daksina Bharata. The Ganga and the Sindhu pass through the Baitadhya Mountain and reach the sea, thus dividing the Uttara Bharata into



Bharatavarsa

three parts and the Daksina Bharata into three parts The northern three parts and the southern two leaving the central one are occupied by non-aryans The Aryans live in the central portion of the southern part only

14 Search for preferred position

Cosmology in India no matter whether with the Hindus or the Jainas entered into stagnation and there was no further growth To the common people this is a branch of knowledge about which their interest is the least , to the more erudite, the last word had already been said and so there was no need for any further investigation For the latest knowledge on this subject, therefore, we have to rely exclusively on the work done by the western scholarship Even in the West, with the onset of the dark age cosmology was lost back into the primitive state from which the Greeks had raised it With the rise of Scholasticism, the Hellenistic learning was brought back , but beyond this the scholastics would not go The break-through was initiated by Nicolaus Copernicus (1473-1543) in his monumental work *De Revolutionibus* (1543) In this, he deposed the Earth from its position as the centre of motion of the universe by establishing that the Earth is no more than a planet like any other and that all the planets in our neighbourhood move about the Sun The views expressed by Copernicus being highly revolutionary were adopted only by a few in the succeeding generations and of these two, Thomas Digges and Giordano Bruno, took the further step of assuming an infinite universe populated with infinite number of worlds moving round innumerable Suns These ideas were, however, much ahead of the time when they were propounded In one point, however, Copernicus could not yet break from the Greek tradition, viz , in his assumption of the circular motion of the planets After the death of Copernicus an exhaustive study in the motion of Mars made by Johann Kepler established an eclipse Thus there was a two-fold advance so far, viz , first, the preferred position shifted from the Earth to the Sun and the second, there was a break from the artificial restriction to uniform circular motion imposed *a priori* by the Greeks

The Copernican revolution may be said to have reached its completion with Galileo Galelei (1564-1642) when the telescope was invented This not only revealed the satellites of Jupiter and the ring round Saturn but also definitely deprived the Earth of any claim to central location This honour had temporarily gone in favour of the Sun but then the Sun was not recognised as the pivot for all heavenly bodies as the Earth had hitherto been For, Galileo's resolution of the milky way into a great collection of stars paved the way in later observations to a subservient position for the Sun itself among all heavenly bodies

Galileo died in 1642 and in the same year was born Isaac Newton (1642-1727) who was marked by destiny to bring order at least in a part of the universe, viz , the Solar System It was Newton who propounded the new science of dynamics and the law of universal gravitation What is more important for us is the cosmological and cosmogonical speculations to which Newton gave rise which in its turn was instrumental in relegating the Sun, the pivot of our own Solar System, in the midst of many more, much bigger and farther suns scattered all over the universe Newton wrote to a friend," But if the matter were evenly disposed throughout our infinite Space some of it would convene into one mass and some into another, so as to make an infinite number of great masses, scattered great distances from one another throughout all that infinite Space And thus might the Sun and fixed Stars be formed, supposing the matter were of a lucid nature'

Thus the search for a fixed centre of the universe ended in a position in which the Earth yielded position to the Sun and the Sun itself did not enjoy a better fate In other words, when the universe is infinite Space, for a limited observation, any centre is as good as any other If still the ancient observers and theologians preferred the Earth to the Sun or any other centre, it was because it was their home from which observation was facilitated The Sun or any other centre did not enjoy the same advantage In rejecting a fixed centre, therefore, modern science may come nearer to the ancient geocentric explanation than moving apart from it This is amazing indeed, more particularly so because the ancient people s observation did not have the support of giant telescopes as modern science has

Another interesting line of development about which the ancient people's silence need not mean their total ignorance of it is the so-called preferred state of motion which is associated with the name of Fdmund Halley This implies that some of the 'fixed stars' had proper motion Herschel went so far as to announce that the Sun too had such a motion relative to the body of the system For some time too much was made of this motion but now it is being recognised that it is of no much use For, just as the search for a preferred position was useless because of the microscopic uniformity of the universe, so also the search for a preferred state of motion is useless because the speed of the Sun and also of Stars within the galaxy is no more than very modest when compared with the motion of the nebulae The Sun moves at 150 m per second about the galactic centre This motion may be taken as fairly representative of individual Stars within the galaxy Even in the giant clusters the relative motions rarely exceed 1,000 m per second In contrast are the ever-increasing velocities deducted from the red shifts of distant nabulae which have been measured upto 38,000 m per second

15 *Final words*

Despite all the marvellous developments, modern cosmology operates under two severe limitations The first limitation is that inspite of all the developments, including the fastest ones in radio-astronomy, modern cosmology too does not go in its investigation beyond what theology would call heavenly bodies In theology, in contrast heavenly bodies do not exhaust the universe but constitutes only a part of it, there being many other *lokas* above the heavenly bodies This is as much true of the Hindu tradition as of the Jaina In modern cosmology, the view which was emerging in the mid-fifties was one in which the galaxy of which our solar system constitutes a part is itself a vast spiral nebulae, very similar in size, structure and contents to others and whose mass is that of about 200,000 million Suns and whose diameter is about 60,000 light-years Nabulae as large as these are not uncommon, but the average is considerably smaller, with a mass of around 10,000 million Suns, including the mass of the dark clouds as well as that of the luminous matter Now if the theology be accepted as correct,—since the limitation of our observational apparatus cannot prove otherwise,—and if that part of *loka* which comprises heavenly bodies is this vast, one is left only to imagine, if one can, how vast the universe is The second limitation is that whereas theology has given a picture of what lies beneath i e , an analysis of actual distribution in depths, in modern cosmology the interest in this line is only very recent and there too it is very much handicapped From the little work that has been done in this respect, it has been suggested that distribution in depth is also by and large a random one In theology there is no such thing as randomness, neither in the upper sphere nor in the depths, the whole system of *loka* and *aloka* being highly arranged

The fact is that as between theology and cosmology there is a gulf of difference between the purpose of investigation While cosmology is interested in more light, the purpose of theology is to indicate the ascent of the soul in the spiritual path till it reaches the domain from which there is no return In between are different pleasure-regions where the soul may be temporarily lodged depending on the nature and extent of spiritual progress The regions in the depth below are intended for the habitation of the sinners, the extent of going down depending on the nature of the sin The purpose is clearly spiritual, to promote the progress of the soul and yet to uphold the chance of a slip if it deviated from the right path And this enquiry is not without practical utility , for millions over millennia have been influenced more by theology than by modern science, desisting from the paths of evil and guiding their soul in the path of spiritual progress with the object of ultimately attaining a state of death-less-ness or no-return.

GLEANINGS

THE ATOMIC THEORY OF THE JAINAS

Of the nine categories of the Jainas, that of *ajīva* (the not-soul or non-ego) consists of five entities four of which are immaterial (*amūrta*), viz merit (*dharma*) demerit (*adharma*), space (*ākāśa*) and time (*kāla*), and the fifth material (*mūrta*—possessing of figure) The last is called *pudgala* (matter) and this alone is the vehicle of Energy, which is essentially kinetic i e , of the nature of motion Every thing in the world of not-soul (the non-ego) is either an entity (*dravya*) or a change of state in an entity (*paryāya*) *Pudgala* (matter) and its changes of state (*paryāya*) whether of the nature of subtle motion (*parispanda*) or of evolution (*parinama*), must furnish the *physical* as opposed to the *meta-physical* basis of all our explanations of Nature *Pudgala* (matter) exists in two forms, *anu* (atom) and *skandha* (aggregate) The Jainas begin with an absolutely homogeneous mass of *pudgalas*, which by differentiation (*bheda*) breaks up into several kinds of atoms qualitatively determined, and by differentiation, integration, and differentiation in the integrated (*sanghātāt, bhedāt, samghāta-bhedāt,* Umasvati, *Tattvārthādhigama*, Chap V, *Sūtra* 26) forms aggregates (skandhas) An *anu* has no parts, no beginning, middle or end An *anu* is not only infinitesimal, but also eternal and ultimate A *skandha* may vary from a binary aggregate (*dvyanuka*) to an infinitum (*anantānuka*) A binary *skandha* is an aggregate of two *anus* (atoms), a tertiary *skandha* is formed by the addition of an atom (*aṇu*) to the binary (*dvyaṇuka*) and so on *ad infinitum* The ascending grades are (1) what can be numbered (*samkheya*), (2) indefinitely large (*asamkheya*), (3) infinity of the first order (*ananta*), (4) infinity of the second order (*anantānanta*) and so on.

The specific characters of the *pudgalas* (matter) are of two kinds, (1) those which are found in atoms as well as in aggregates, and (2) those which are found only in aggregates Qualities of touch, taste, smell and colour come under the first head The original pudgalas being homgeneous and indeterminate, all sensible qualities including the infra-sensible qualities of atoms, are the result of evolution (*parināma*) Every atom has thus evolved possess an infra-sensible (or potential) taste, smell and colour , (one kind of each) and two infra-sensible tactile qualities e g , a certain degree of roughness or smoothness (or dryness and moistness?) and of heat or cold Earth-atoms, *ap*-atoms etc are but differentiations of the originally homogeneous *pudgalas* The tactile qualities (*khara, snigdha, usna, śita*) appear first, but qualities of taste, smell and colour are involved in the possession of tactile qualities An aggregate (*skandha*) whether binary, tertiary or of a higher order, possesses (in addition to touch, taste, smell and colour) the following physical characters (1) sound, (2) atomic linking or mutual attraction and repulsion of atoms, (3) dimention, small or great, (4) figure, (5) divisibility, (6) opacity and casting of shadows, and (7) radiant heat and light

Sensible qualities Tactile qualities are of the following kinds —hardness or softness, heaviness or lightness (degrees of pressure), heat or cold, and roughness or smoothness (or dryness and viscosity?) Of these, the atoms (*anus*) possess only temperature, and degrees of roughness or smoothness, but all the four kinds of tactile qualities in different degrees and combinations characterise aggregates of matter from the binary molecule upwards The Jainas appear to have thought that gravity was developed in the molecules as the result of atomic linking Simple tastes are of five kinds bitter, pungent, astringent, acid and sweet Salt is supposed by some to be resolvable into sweet while others consider it as a compound taste Smells are either pleasant or unpleasant Mallisena notes some elementary varieties of unpleasant smell e g , the smell of asafoetida, ordure, etc The simple colours are five black, blue, red, yellow and white Sounds may be classed as loud, or faint, bass (thick) or treble (hollow), clang or articulate speech

The most remarkable contribution of the Jainas to the atomic theory relates to their analysis of atomic linking, or the mutual attraction (or repulsion) of atoms, in the formation of molecules. The question is raised in Umasvati's Jaina *Sūtras* (*circa* A D 40) what constitutes atomic linking ? Is mere contact (or juxtaposition) of atoms sufficient to cause linking ? No distinction is here made between the forces

that bind together atoms of the same *bhūta* and the chemical affinity of one *bhūta* to another The Jainas hold that the different classes of elementary substances (*bhūtas*) are all evolved from the same primordial atoms The intra-atomic forces which lead to the formation of chemical compounds do not therefore differ in kind from those that explain the original linking of atoms to form molecules

Mere juxtaposition (*samyoga*) is insufficient , linking of atoms or molecules must follow before a compound can be produced The linking takes place under different conditions Ordinarily speaking, one particle of matter (*pudgala*) must be negative, and the other positive (*viṣamaguṇayukta*) , the two particles must have two peculiar opposite qualities, roughness and smoothness, *rukṣatva* and *snigdhatva* (or dryness and viscosity ?), to make the linking possible But the linking takes place where the qualities though opposed, are very defective or feeble (*jaghanyaguṇa*) We have seen that, ordinarily speaking two homogeneous particles, i e , both positive or both negative do not unite This is the case where the opposed qualities are equal in intensity But if the strength or intensity of one is twice as great as that of the other or exceeds that portion then even similar particles may be attracted towards each other In every case change of state in both the particles is supposed to be the result of this linking, and the physical characters of the aggregate depend on the nature of this linking When particles of equal intensity (negative and positive) modify each other, there is mutual action in cases of unequal intensity, the higher intensity transforms the lower, it being apparently thought that an influence proceeds from the higher to the lower All changes in the qualities of atoms depend on this linking A crude anticipation—this of the ionic theory of chemical combinations, very crude but immensely suggestive, and possibly based on the observed electrification of smooth and rough surfaces as the result of rubbing The interpretation of *rukṣa* and *snigdha* as dry and viscous (or as vitreous and resinous ?) must be rejected in this connection as untenable The *Tattvārthādhigama* of Umasvati which expounds the theory, most probably date back to the first half of the first century A D (c f Umasvati, *Tattvārthādhigama*, Chap V)

—P C Ray, *History of Hindu Chemistry, Vol II, Pages 178-183*

BOOK REVIEW

JAINA ETHICS Dayanand Bhargava Motilal Banarsidass, Delhi 1968 Pages xvi+296 Price Rs 20 00

Ethics like society is a changing concept, changing with time, the more so since under the socialistic impact, the traditional society, both oriental and occidental, is fast breaking away from the age-old moorings, not only giving rise to new value-systems but also to novel justifications thereof In the midst of so much change, however, spiritual ethics which provides a code of conduct to one who is desirous of liberation from earthly bondage has retained a fixity which gives justification to the occasional appearance of a title like the present one, which originally a dissertation in partial fulfilment of the degree of doctor of philosophy is now presented in a more 'comprehensive as well as useful' form It is indeed heartening that Jainism, although a very systematic original line of thought with copious literature of its own which has long been confused and misrepresented either as a heretical belief or as a subsidiary either of Buddhism or Brahmanism, has already secured recognition about its originality, independence and uniqueness and is attracting more and more scholars and researchers to bring its message of toleration and equanimity home to a wider public in this country and abroad

The title of the book gives only a limited view of its contents which go very much beyond ethics or conduct and strive to forge a link with metaphysics Rightly speaking ethics begins from chapter V which deals with the conduct of a householder followed by another dealing with the conduct of a monk and a third with penances The rest, three chapters

at the start, introduction apart which is chapter one and which starts with the derivative meaning of the word 'ethics' as it appears to the Greeks, and the concluding chapter, are either metaphysics or stages of spiritual development to which ethics perhaps provides a necessary 'take-off' But this is no weakness on the part of the author, since in ancient Indian thought the line of demarcation had never been very rigidly maintained so much so that life, even when emphasizing the *vyavahāra* or practical meant a spiritual end But within the existing texture perhaps the ordering could have been modified a little bringing the path of three jewels (chapter IV, with penances (chapter VII) which strictly speaking subserve the same goal Indeed, certain schools of Jainism consider penances along with right faith, right knowledge and right conduct as the four essential ingredients that help liberation

Comparative approach in themes of religion and philosophy is a sort of *anekanta* approach that helps the evaluation of the diverse stands It has therefore its own utility but if it is stretched too far and that too by freshers, the positive virtue runs the danger of appearing like a weakness It has been the characteristic of Indian scholarship in general and Jaina scholarship in particular, the more so when its preoccupation is to present a dissertation for a degree rather than an original production for more light, to look for justification to the west Thus the opening chapter which should have started with the Jaina view of ethics introduces a complete dissection of the word as it was used in Greece and Jaina viewpoint is relegated to a much later stage though there is hardly much common ground between ethics as it appears to the westerners and the Jaina notion of right conduct Not only that when it is Jaina scholarship, in presenting the strands of their own religious thoughts, they look for justification not only to the west but also to the more dominant religious systems of the country, Buddhism which is now almost extinct but was for some centuries before and after Christ a sort of world religion in this part of the world and Hinduism which is not only the successor of Brahmanism but the most dominant religious system of India throughout known history Even here the reviewer finds no exclusive fault with Dayanand Bhargava who has strictly followed in the foot-steps of many other research scholars in Jainism but has expressed a sentiment which if pursued may give Jainism a better status in the eyes of the world of scholarship and improve the quality of the production itself When Jainism or some aspect of it is the dominant theme, the work should open straight with it rather than relegating it till a subsequent stage in each chapter, the dominant place being given to others This instead of weakening imparts strength to the comparative approach and relevance to the work

For the rest the book bears the stamp of painstaking research with copious footnotes added to each chapter The author has added a valueable index on the ethical literature of the Jainas with fairly comprehensive notes On one important point however, the reviewer finds it somewhat difficult to agree with the author when he says that Jaina ethics assigns primary place to the life of a monk and "the life of householder occupies only a secondary place' For, it has always appeared to him that Jainism, unlike perhaps any other system of religion, is unique in not only envisaging an order in which the laity is complementary to the ecclesiastic but in prescribing two parallel codes of conduct for the two When thus complementarity is involved, there can be no occasion for inferiority And whatever inferiority might appear at first sight due to the prescription of *anuvratas* for the laity, who circumstanced as they are, cannot surely follow the *mahāvratas*, the deficiency is adequately compensated by the prescription of the *guṇavratas* and *sikṣāvratas* in the conduct of the householder which provide sufficient strength and depth to the miniature vows of *anuvrata* A separate chapter entitled conclusion at the end is, however, out of tune with the rest of the work which strives to re-tell an ethics which has a strictly spiritual end in modern political terminology This of course is not to deny the efficacy of some of the traditional tenets in the solution of some of the contemporary problems but that should be the politician's bother rather than that of a scholar In one respect, however, the author could have thrown some light without trespassing into somebody else's jurisdiction if he had considered Jaina ethics as it is practised today both by the Jaina ecclesiastics and the Jaina laymen, more particularly the latter, since the Jainas are dominantly a business community and since business in modern times has become synonymous with spurious moneymaking

With a good print and a good-get-up the work will be a useful addition to the literature on Jainism available in English

K C L

Books on Jainology

BHATTACARYA, HARISATYA, *Reals in the Jaina Metaphysics*, The Seth Santi Das Khetsy Charitable Trust, Bombay, 1966 Pages xii+412 Price Rs 15 00

A comparative and critical study of the ontological speculations of Jaina philosophers It deals with the problem of reals, principles of motion and rest, space, time, matter, soul and the omniscience of the soul

GANDHI VIRCHAND RAGHAV, *Speeches and Writings of Virchand R Gandhi* edited by Bhagu F Karbhari N M Tripathi & Co, Bombay, 1911

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MUNI GUNARATNAVIJAYA, Jaina monk in the line of Sri Atmaramji Maharaj He is associated with a scheme for compiling descriptive literature on the *karma* doctrine

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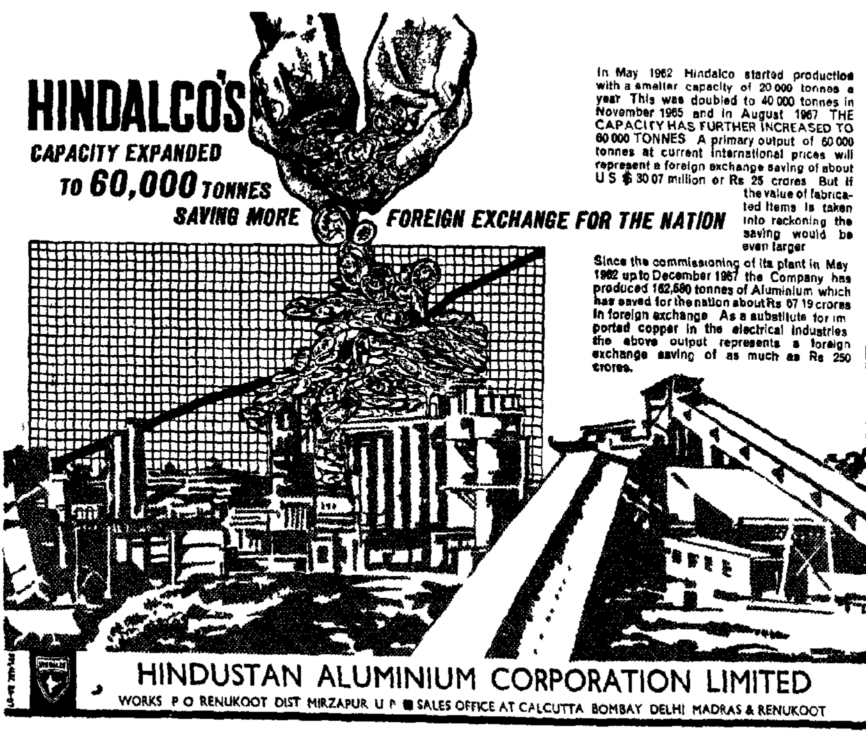
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